

Beginning of

The absolute in the life of Jesus

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are the documents themselves. They offer many baffling problems to the student who solves their riddles, also questions of authenticity, of contradictions, of silences, of over-emphases, emendations, editorial redactions, and date of writing. Secondly, there are the writers themselves. Do they have peculiar ideas? Do they have some particular slant which would bias the reader? Did they write accurately? And many other similar questions. Thirdly, there is the question of interpretation. When two famous scholars differ diametrically on some easy passage, what am I to do? Fourthly, there is Jesus' life itself. Is it consistent with itself? Is he subject to his environment, etc.? Other difficulties will reveal themselves as the search continues.

Definitions

Jesus, it is obvious whom I mean. He is the individual who is reputed in the Bible to have been born of a virgin, to have increased in wisdom, stature, and favor with God and men, to have spent a short time preaching up and down Palestine two thousand years ago, and to have been crucified, and risen.

By "absolute", I mean some key which will unlock the life and teachings of Jesus: Some word or phrase which will interpret all that he said and did, some universal principle which will underlie all his life. For example, suppose the absolute turns out to be "the family of God". Then this phrase will explain all that Jesus said and did

during his life.

Method of Procedure

In my search for the absolute, I must first find the most authentic works on the life of Jesus. Where can I find the truest historical picture of Jesus? In the Bible? Yes, but I shall arbitrarily rule out the Old Testament except for a few minor references to throw some light on the passage under consideration. And although some of the Pauline literature is prior to Mark, that shall not be used for source material as neither time nor space will permit. Likewise, the Fourth Gospel will be omitted from the discussion.

Matthew, Mark, and Luke thus remain as the best sources for the study. But they are by no means infallible. They need revision also. Instead of going through these three books verse by verse to decide what is authentic, I shall assume the authority of some previous scholar. In looking through the field for some such analysis, I found no one who qualified as to my specifications: namely, some analysis, verse by verse, which would state whether or no that section was authentic. All the standard commentaries failed to reveal such a chart. Books like Streeter's "Four Gospels" and Moffatt's "Introduction to the Literature of the New

different sections which I examined independ^{end}ently of his scholarship I found him in perfect accord with my decisions.

In Chapter 2 will be found the bulk of my work. It is a section by section "Analysis" of the primitive, historic passages in the Gospels. I first divided the sayings from the deeds, listing them separately under "said" and "did". When I transposed these charts onto this thesis paper, I listed them up and down instead of across. (See chapter 2). Just why I did that will be explained in Chapter 2. In addition to the above mentioned division, I also analyzed each section for the ruling motive of Jesus' action or word. With some of the more important quotations from each of the sections, I have put some comments about the proper use of that passage into the final purpose of the paper. Each one of these sections (except for a very few) has an important bearing on the conclusion drawn.

Because Chapter 2 revealed the overwhelmingly preponderant^{part} that the "Kingdom of God" played in the life and message of Jesus, I proceed in Chapter 3 to show that it is the only possible key to his life. Various interpretations are tried, "love" and "truth", but they all fail. The kingdom of God is the only possible solution to the first part of my search for the absolute.

I conclude the chapter with my main contention: "that Jesus' whole life was predominated by the idea of the Kingdom of God" and that his idea of the kingdom was definitely eschatological.

Chapter 4 is an attempt to refute those who rule out the eschatological element in the message and life of Jesus; then to establish on scriptural grounds the fact of the eschatological in his teachings.

Having proven that fact, I proceed in Chapter 5 to the search for the absolute in the kingdom. I arrive at the belief of the "Interethik" as the only scholarly and sensible interpretation of the life of Jesus.

Chapter 6 is only an addendum, speaking about one of the apparent corollaries of the result of the study of Chapter 5. I maintain that Jesus lived a "conditional ethic", but that his ethic is just as true today as it was then. His words have become universal, instead of staying particularistic.

Affixed to that Conclusion is a more personal one, which is also more emotional than intellectual.

Chapter 1

The first part of the book is devoted to a discussion of the

A Harmony of
The Synoptic Gospels by Burton
and Goodspeed

Part 1

The Infancy Narratives

1. Luke's Preface

Lk. 1:1-4

Primitive and historical, but adds nothing to solution of the problem.

2. The Genealogy (Matt.)

Primitive, but unhistorical.

3. The Birth of John Promised

Primitive, but unhistorical.

4. The annunciation to Mary

Primitive, but unhistorical.

5. The annunciation to Joseph

Primitive, but unhistorical.

6. Mary's visit to Elizabeth

Lk. 1: 39-56

Nothing which adds to the solution of the search for an absolute standard except by indirect inference. If any stock is placed in the "Kingdom of God" theory, (as I shall try to show later), then the belief of Mary about the birth of Jesus is important. For she says: "from henceforth all generations shall call me blessed"(48). Undoubtedly, this view was imparted to Jesus unconsciously if not consciously. Although Jesus later came to believe

he was the Son of God, this passage is not very helpful.

Jesus did: Heapt in her womb (44).

7. Birth of John the Baptist

Primitive and historical, but adds nothing.

Primitive, but unhistorical.

9. The angels and the shepherds

Primitive, but unhistorical

10. The circumcision

Primitive and historical, but adds nothing except the belief that Jesus was named by the angel.

11. The Presentation in the Temple

Primitive and historical, but adds nothing except another prophesy about Jesus. Simeon believes he sees the Lord's Christ. His statement strongly suggests the messianic hope or the kingdom of God: "For mine eyes have seen thy salvation, which has been prepared before all peoples; a light of revelation to the Gentiles, and the glory of thy people Israel".(20-22). Undoubtedly all these stories were told to Jesus in his youth and definitely influenced his later thinking, especially the baptism, the temptation, (partly depending on which chronology is used), the Caesarea Philippi incident, and the trial scene.

12. The wise men from the East

Primitive, but unhistorical.

13. The flight into Egypt

Primitive, but unhistorical.

14. Childhood at Nazareth

Jesus did: grew, waxed strong, filled with wisdom; and also, the grace of God was upon him.

Jesus said: nothing.

15. Visit to Jerusalem

Jesus did: went to Jerusalem at age of twelve; tarried in the temple; astonished the teachers with his understanding and answers.

Jesus said: "knew ye not that I must be in my Father's house?"

This statement seems to vitiate any earlier reference to the belief of Mary that Jesus was the 'Son of God' for his parents do not understand him. But all of these incidents are important in making the final picture of Jesus and his standard.

Each one of these incidents by itself probably can be accounted for, but taken all together there is some indication about Jesus early in life believing he was the "Son of God".

16. Eighteen years in Nazareth

Jesus did: advanced in wisdom, and stature, and in favor with God and men.

Although Mary did not understand all these "things" at Jerusalem, she kept them in her heart; and probably unconsciously influenced the mind of Jesus.

Part 2

The Period of Preparation

17. The ministry of the Baptist

Lk. 3:2,2,5,6; Lk. 1:4-6; Lk. 1:7-15; Lk. 1:73; Lk 1:17,18;
Lk. 6:17,18.

Jesus did: nothing

Jesus said: nothing

John here prophesies Jesus who shall baptize with the Holy Spirit (Lk1:8), also of the "end" in L 3: 17, 18 in the metaphor of the threshing floor. Doubtless this statement coming from one so great as John had some influence on the mind of Jesus.

18. The Baptism of Jesus

Lk. 1:9-11

Jesus did: "he saw" the Spirit; and a voice came out of heaven, "Thou art my beloved Son, in thee I am well pleased". Some critics feel that this passage represents the first time that Jesus is actually conscious of his mission; others say it is just a step in a development; still others maintain it only an indication of the way he felt ever since birth. I shall leave my comment until the end of this analysis.

19. The temptation

Primitive, but unhistorical.

The Gallilean Ministry

20. The departure into Galilee

Lk. 1: 14, 15, 28, 29.

Jesus did: preached the gospel of God; entered into synagogues, and cast out demons.

Jesus said: the kingdom of God (if in lit. the "kingdom of heaven") is at hand; believe in the gospel.

It is significant that the very first word of Jesus is on the "Kingdom". From here on, this seems to be the one ruling purpose in his life. His ethics and his religion and his life are all measured in terms of "the kingdom of God".

But obviously, if that is to be ~~my~~ answer to the question of Jesus' absolute standard of conduct, I must search his teachings and doings for an interpretation of what he meant by it. As this analysis progresses, the various types of kingdoms will be made manifest.

21. The Rejection at Nazareth

Lk. 6:1-6; L4: 17-20.

Jesus did: came into own country; taught in synagogue; read the from Isaiah; (I omit the passage:"Today hath this scripture been fulfilled in your ears")(which, of course, would have strengthened my position); could ~~not~~ perform no mighty works because of their unbelief.

Jesus said: a prophet is not, etc.

By entering the synagogue and reading from the Old Testament, Jesus showed he did not wish to break with the "Old" at least yet. Klausner maintains that Jesus never did break with Judaism (See 8th Book, Ch. 2, pp.365-368, in his Jesus of Nazareth), whereas Meadlam answers - probably not purposely:-

Matthew 13:1-23. (See p. 220, The Life and Teachings of Jesus the Christ)

With regard to their 'unbelief' Jesus could not do his healings without the help of other people, or if he could, he did not. The Moffatt translation says: "There he could not..." (Mt 13:5)

22. The Call of the Four

Mt 1:16-20; L 5:2b-9.

Jesus did: put out in a boat; preached; showed them where they could catch a multitude of fishes; called the Four without any apparent knowledge of them prior to that meeting.

Jesus said: "Come...and I will make you fishers of men". Mt.1:17.

Probably Simon Peter's "Depart from me, for I am a sinful man", which followed the catching of the multitude of fishes and not the speaking that Jesus did, showed Jesus that some people would be converted by 'works' and not preaching.

This calling of the Four also showed that Jesus was by no means confident that the Kingdom would come immediately; for he starts out to choose his disciples which does not stop until he has many of them; first the twelve, then the seventy.

Mt. 1:23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Jesus did: still entering the synagogues and casting out demons; healed the sick; did great things.

Jesus said: nothing.

Jesus is very popular, ^{primarily} because of his healings and casting out of demons.

24. A day in Capernaum

Mt. 1: 21-24; 3:11.

Jesus did: entered into synagogue; taught with authority; cast out the unclean spirit; healed Simon's wife's mother and many

iseases; and would not allow evil spirits

Jesus said: "Hold thy peace and come out of him" (Mk 1:25). Here I shall pause for a comment on the motivation of Jesus' conduct. He did all the things mentioned, but why? Why did he heal the man in the synagogue? Why did he not allow the demons to speak out that he was the Christ (See, fn., p. 28, the Harmony.) when he was preaching the Gospel of God? This type of question could be applied to almost any part of the Gospels, especially Mark, and no more satisfactory answer would be forthcoming. The motives in the life of Jesus just seem to be omitted. If we take another episode in his life - the setting of his face toward Jerusalem - what caused that? We find scholars disagreeing. Men like Reimarus, Strauss, Loisy maintaining that he went for the purpose of continuing his work; other like Weiss and Schweitzer feel it was for the purpose of dying. Whether he went to die or continue his work is another story, (I shall leave that until later;) at present I am showing the lack of reasons for Christ's actions in the Gospels.

One would naturally expect ^{to} find a discussion on the motives of Jesus in a description of his mental life. There is just such an account in Bundy's "The Psychic Health of Jesus". On page 108: "Reviewing then, this lack of moral motivation, not only for the conduct of Jesus at important junctures in his public career, but for the conduct of Jesus' contemporaries and the other characters in Mark's Gospel we can clearly see it is due to the unconnected, chaotic, character of Mark's Gospel where the whole interest centers

other do, but not in why he or they do it".
 ... continues on to analyze his journey to the North (p.185),
 ... later his retreats for the purpose of prayer (pp.188,
 190), etc.

Thus, it is fair to say that any reasons for
 motivations of Christ must be arrived at on subjective grounds,
 primarily; but that some indication of his reasons will
 come out in an attack on the text such as I am making.
 Bacon feels that he must go even farther back into the
 original than I am. He "maintains with the aid of Paul and
 the Second Source (see page 56,7 for an explanation of the
 Second Source: in general, it is the common matter in Matthew
 and Luke, but not in Mark; "C" is not the Second Source, but
 a part of it.) that he can go behind Mark's somewhat external
 view and reach a more adequate and historical appreciation
 of Christ's ministry". (Bacon: "The Story of Jesus" .
 Only one more statement about Bacon for the present: although
 what he says might be true, I shall not follow him for two
 reasons. First, he uses the "fig-tree" episode to illustrate
 his point, but I do not consider that historical. And
 secondly, I have automatically ruled out the Pauline Epistles.

Now, to return again to the motivations in section
 24, there is no reason for them except the natural love that
 Jesus had for people. Simon's wife's mother would be healed
 because Jesus had just recently called Simon, but the others
 can be explained on no other ground but that of love. Love
 is the basis for that act. But love also is the will of
 And his kingdom can come only through love.

the exceptions to this statement as they come up in the text. But so far, love is one of the rules laid down by Jesus in his actions.

25. A preaching tour in Galilee

Jesus did: prayed a great while before day; entered into synagogues and casted out demons; avoids the crowds of one town. Jesus said: "...that I may preach the e also; for to this end came I forth" (50).

This is second time Jesus speaks of his purpose ("about my Father's business" in the early visit to Jerusalem, Lk. 2: 41-50), this time he seems to lay the emphasis on preaching as his purpose.

Another observation that is important is the Damon and Pythias friendship that "preaching" and "casting out demons" have for each other. Each always seem to accompany the other.

26. The call of the Four

Mk. 1:16-20; L 5:1-11.

See section 22.

27. The healing of a leper

Primitive, but not historical.

28. The healing of the paralytic

Mark 2:1-12

Jesus did: Forgave sins, read the minds of the scribes, healed the man sick of the palsy,

Jesus said: "Son, thy sins are forgiven thee." (5). And "Arise, take up thy bed and go into thy house" (11). "The Son of Man has authority on earth to forgive sins.."

Jesus again speaks indirectly of the Kingdom: "on earth" implies there is a heaven, especially where it follows the reasoning

of... about blaspheming and only God being able to
forgive sins.

It is also significant in this passage that Jesus forgave sins
because of "their" faith, not just the one to be healed.(5).

29. The Call of Levi

Lk. 5:27-32.

Jesus did: taught, called Levi, ate with publicans and sinners.

Jesus said: "Follow me". "I came not to call the righteous,
but the sinners".

Jesus is still looking into the future for he adds another
disciple.

The kingdom of God is to make people righteous - and Jesus came
for the sinners who were to be healed.

30. The question about fasting

Lk. 5: 18-22

Jesus did: nothing.

Jesus said: "Can the sons of the bridegroom fast..." "or can
seweth a piece of cloth...." "And no man putteth new wine
into old wineskins..."

This first statement gives rise for disagreement. Does the
bridegroom refer to Jesus or John? If Jesus, it is another
argument in favor of the kingdom of God theory. I lean to-
ward that position in spite of Monelfiore's interpretation
given on page 89, "The Synoptic Gospels".

However, in the undressed cloth and new wine references there
is clearly a break with the "Old". But Jesus also respects
the traditional habits of fasting, for he says there will
be fasting "in that day".

Mr. 2: 23-28

Jesus did: passes through grainfields on Sabbath, refutes the Pharisees by reference to David.

Jesus said: "Did ye never read..." "The sabbath was made for man..."

This section reveals the relationship of Jesus to the old law. He quotes it, then makes a universal statement or principle which transcends it. Man is more important than any law or institution. And the Son of Man (Jesus) is lord even of the sabbath.

32. The Withered Hand

Primitive, but not historical.

33. The fame of Jesus

Mr. 3: 7-12

Jesus did: attracts a great multitude, healed many, rebuked unclean spirits for recognizing him.

Jesus said: nothing.

He is called the "Son of God" by unclean spirits. He charged them not to make him known. Why? Was it due to his modesty or to his uncertainty?

First with regard to the clarity of vision which Mark gives demons in recognizing Jesus; he does that quite consistently, as pointed out in the "Clarendon Bible," page 148,9, Saint Mark, by Blunt. If this fact is kept in mind, much apparent cloudiness will be avoided. And secondly, his attempt to keep his identity secret was due to his nature. He was humble. Thus the first explains the second.

It is significant, however, that although he warns the spirits to keep quiet, he does not deny the fact.

34. The Choosing of the Twelve

Lk. 9:13-19a

Jesus did: he calleth unto himself whom he himself would, appointed twelve, gave them power to cast out demons.

Jesus said: nothing.

Jesus is still looking ahead. His motive is that of propagating the Kingdom.

35.

The Sermon on the Mount

35. The character and duties of the disciples

L 6:20-26; Lk 9:50b; 4:21.

Jesus did: nothing.

Jesus said: "Blessed are ye...." and "But woe unto you..."

These beatitudes begin the Sermon on the Mount with the theme of blessed or happy is the man who is poor, hungry, weeps, is hated. This is the prelude to the summary of the Gospel of Jesus. As someone once said, "the religion of Jesus is the paternalistic theism of the Sermon on the Mount and the Lord's prayer". (Bacon: Story of Jesus, page 9). Running through these beatitudes is the kingdom of God: "for yours is the kingdom of God", "ye shall be filled", "laugh", "your reward is great in heaven". And here again is the "Son of Man".

Here, again, is the chance for a dual interpretation. There are the future hopes for the distressed, downtrodden, and unhappy which will come in the new age when the kingdom of God comes and rules the world. And there is the hope also of the spiritual world. Which is correct? Because

There is no doubt that the kingdom of God is a present reality, but it is also a future reality. It is a kingdom of righteousness and peace, and it is a kingdom of life. It is a kingdom of God, and it is a kingdom of men. It is a kingdom of God, and it is a kingdom of men. It is a kingdom of God, and it is a kingdom of men.

By three threads, I mean three different meanings of the phrase "the kingdom of God".

The ideal set up in these beatitudes is far superior to the passage in Deut. 28:2-6, on which they are based, and also to the later translation made of them in the Acts of Paul and Thecla. Contrasting beatitudes are: from Deut.: "Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle"; from the Acts of Paul and Thecla: "Blessed are they that have reserved their baptism, for they shall rest in the Father and the Son". At once the contrast among these three sets of beatitudes is apparent. (For a fuller discussion see pp. 211-215, Headlam; "The Life and Teachings of Jesus the Christ").

Were these precepts given as rules of conduct for the world or only as rules of living to his disciples?

There is also the possibility that these beatitudes were only an "interim ethic" - to translate a phrase of Schweitzer's - which would hold only for the short space of time before the arrival of the kingdom. And same may be said of the "Woe" section (24-26). The whole tenor is one of expectation for a change: "ye shall be hungry".

11. 11. -

Jesus said: "Think not that I came to destroy the Law or the prophets..."

"Except... ye shall in no wise enter into the Kingdom of heaven".

No moral advice except to follow even the least of the commandments. Thus the search for the "absolute" leads to the commandments. (More of them, later). But all the commandments are only a means to an end, and that end is the Kingdom.

Breaking them, one becomes least; obeying them, one becomes great in the Kingdom.

Two other deductions should be made from this passage: first, the emphasis that Jesus puts on the Law (Mosaic, not the Mosaic, uses the capital 'L'). He does not come to destroy. Secondly, he again speaks against the scribes and the Pharisees.

57. The Righteousness of the Kingdom and the Teaching of the Synagogue.

Mt. 5:21, 28, 33-36; Lk. 9:47, 48; L. 12:58, 59; 11:18; 9:37-38.

Jesus said: nothing.

Jesus said: "...give diligence to be quit of him". "Thou shalt not commit adultery, but I say unto you..." "And if thy hand cause thee to stumble, cut it off..." "But let your speech be, Yea, yea,; Nay, nay..." "Love your enemies". "...and your reward shall be great, and ye shall be sons of the Most High".

Many of these passages were said with the Kingdom as the ruling motive for conduct: Lk. 12:58, 59 likens the "end" to going before a magistrate; repent before it is too late.

9:47, 48 speaks of the Kingdom of God, of being cast into

discovered a principle which abolished the need for
... So it was with Jesus. Now, of course,
the question is "What is the principle?" To discover
that the search must go on.

In this section 37 were three things that I
have mentioned: the Kingdom of God or the apocalyptic
elements, the high idealism of Jesus, and his break with the
past. The third is still unmentioned, or rather undiscussed.

Although some of the "Ye have heard it of
old time, but I say unto you" passages were considered un-
historical (Mt. 5:21-24, 43-45), there are enough left to
show how Jesus either repudiated or else lifted up the
ancient teachings. One example will suffice: "Thou shalt
not commit adultery" is found in both Exodus 20:14 and in
Leut. 18:20. Jesus said: "But I say unto you, that everyone
that looketh on a woman to lust after her hath committed
adultery with her already in his heart" (Mt. 5:28).

38. The Righteousness of the Kingdom and the Osten- tation of the Jews.

Mt. 6:1-7, 14-18; Lk. 12:50; 11:2-4

Jesus did: nothing

Jesus said: "Do not put your righteousness before men". "When
ye pray, say 'Our Father...'" "Moreover, when ye fast..."
Here again in clear statement Jesus makes a "reward" the
basis for conduct: "else ye have no reward with your Father
etc.; and thy Father...will recompense thee; and thy Father
who seeth in secret shall recompense thee; your heavenly
Father will also forgive you; Verily they have received their

Of course, this reward is referring to the coming kingdom. Even in the prayer he left for posterity, he says "Thy kingdom come".

For the last few sections in this analysis, Jesus has alternated between supporting the past and transcending it. Both these supposedly opposite viewpoints can be reconciled if we notice the difference between the spirit and the letter of the Law. Jesus does not object to fasting, for he assumes the people will. He says to fast in the proper way. Don't do it as the hypocrites. Be not seen of men, but only of your Father who seeth in secret. Jesus emphasis is entirely on the spirit, but always with at least one eye on the kingdom of heaven where the rewards will be given out by God.

39. Trusting and Serving God Alone

Lk. 12:32,34; 11:4,25; 10:12; 12:32-34.

Jesus did: nothing.

Jesus said: "give alms"; "thine eye is single; no servant can serve two masters; be not anxious for your life; consider the lilies; yet seek ye his kingdom, and all these things will be added unto you".

The main emphasis is again on the kingdom; seek it and have faith in it, and all these things will be added unto you. Let your eye be single, but be sure it looks for the light (kingdom might be substituted without changing the meaning any). Here begins the clarification of what is meant by the kingdom. Two of its uses are apparent: lay up treasures in heaven where you can depend on them

seek ye now his kingdom which is here on the

40. On Judging

Lk. 6:37-42.

Jesus did: nothing

Jesus said: "For with what measure ye mete, it shall be measured to you again". "Can the blind guide the blind?" "Thou ^{first} hypocrite, cast out ^{the} beam.."

Indirectly Jesus speaks of the future day of judgment in his "measure" statement. It sounds very much like the apocalypticism of the day as represented by books of Oesterley (Books of the Apocrypha) and Charles (The Apocrypha and the Pseudepigrapha).

If the kingdom of God is within you, then both the "Blind leading the blind" and "the beam in your own eye" passages are of the kingdom of God. These two speak of the inner life, the other of reward and punishment. This latter is a definite regression from the high idealism of section 38. For in it there is the "eye for an eye" philosophy.

41. On asking of God

Lk. 11:9-11,13.

Jesus did: nothing

Jesus said: "Ask, seek, knock." "How much more shall your heavenly Father give the Holy Spirit to them that ask him?"

43. On Going Righteousness

Lk. 6:42-44; Mt. 7:22-27.

Jesus did: nothing

Jesus said: "Strive to enter in by the narrow door; For there is no good tree that bringeth forth corrupt fruit; shall be likened to a wiseman who built his house upon the rock."

Between two sayings (of general exhortation to be good ("by the narrow door" and "everyone that heareth these words of mine") is another fundamental statement of Jesus' philosophy of life. Make your nature good, and goodness will naturally follow. He assures that man is good, not evil. This is a principle which underlies many rules. Of course, in each case of morality this principle is in turn dependent on man's idea of goodness. But Jesus gave us illustrations of that too.

44. The Wonder of the Multitude

Lk. 1:2

Jesus did: taught as having authority; made people astonished at his teachings.

Jesus said: nothing.

There is a problem - that of Jesus, teaching as one having authority - the one which will be discussed under the predestination paragraph.

45. The Centurion's Servant

Lk. 7:1-10.

Jesus did: entered into Capernaum; healed the servant ? Although he probably did, the text does not say so.

ot
 found so great faith, no, not in Israel".

As in the case of many of Jesus' cures, they are done apparently because someone had faith. No mention is made whether that faith is in Jesus, God, or in the kingdom.

46. The Raising of the Widow's Son

Primitive, but not historical.

47. The Message from John the Baptist

Lk.7:18-25; 10:12-15; 10:17, 21, 22; Mt.11:28; Mt.4:23, 24

Jesus did: cured diseases and plagues and blindness, and preached.

Jesus said: "Go and tell John.. the blind receive their sight. This is he of whom it is written. The Son of Man is come eating and drinking. Woe unto thee, Chorazin. That thou didst hide these things from the wise, etc.

The Lk.16:16 section on "The Gospel begins after and from the time of John" is considered unhistorical in this section, but in 129 Dr. Buolner makes it both primitive and historical. I consider it both historical and primitive as do Montetiere, Holtzman, Conybeare, and others.

In answer to the question "Art thou he that comest or look we for another?" Jesus avoids giving a direct reply. Rather he turns to making cures. Then when the messengers from John have left, he says John is more than a prophet. He continues "none is greater than John, yet he that is but little in the kingdom of God is greater than he". This

... with the Lk 10:16 passage about the
beginning of the gospel of the kingdom is significant.

For in this the Law and the prophets are relegated to the background or else transcended. And also there is an indication as to what Jesus thought. Although John began the gospel of the kingdom, apparently he is not in it (for he that is but little in the kingdom..). And yet there is a kingdom, then Jesus must be the one that cometh.

And still further-on the apocalyptic element in this section, Jesus refers specifically to the judgment (L. 10:14) and Hades (15).

48. The Anointing of Jesus.

Lk 7: 36-50

Jesus did: ate with a Pharisee, permitted the washing of his feet by a sinner, told a parable, and rebuked his host.
Jesus said: the parable of the debtors; "Thy faith has saved thee, go in peace".

Jesus takes unto himself the power of forgiving sins. He forgives on a basis of faith, rather than gifts for he was eating at the Pharisee's home. He also prizes truth more than politeness, for he rebukes his host.

49. A preaching tour, women accompanying.

Lk. 8:1-3

Jesus did: preached the kingdom of God.
Jesus said: nothing.

Again, the kingdom of God sums up his whole mes-

Jesus casting out demons by Beelzebub

Jesus did: caused people to think him crazy; cast out a demon; told a parable;

Jesus said: "How can Satan cast out Satan?" "But no one can enter into the house of a strong man". "But whosoever shall blaspheme against the Holy Spirit..." "For by thy words shalt thou be justified."

Again Jesus cast out a demon. But why? No reason is given. Not only here, but in many places. (See Schweitzer: Quest for the Historical Jesus, p. 121) And in Lk. 11:20 Jesus says that casting out demons by the finger of God was equivalent to bringing the kingdom of God upon them. Thus every act of his seems to tie into the general conception of the kingdom.

Montefiore in commenting on the "eternal guilt of those who blaspheme the Holy Spirit" (Vol. 1, p. 117, 118) says that he disagrees with the teaching of Jesus, as do most people, then he goes on to justify the position of 'eternal' interpreted as he sees fit. In the use of the word "eternal" is the suggestion of the kingdom. Mt. 12:37 again refers to the judgment.

Jesus descends from his pedestal of high moral idealism when he says "that every idle word" that men utter will be charged to their account. Here he is submitting his morality to the kingdom. It concerns the

52. The Parables

Jesus did: nothing

Jesus said: nothing

Jesus said: "For whosoever will do the will of God.."

Jesus makes even the ties of love, home, and kinship subject to the will of God, which is the Kingdom.

Parables by the Sea (52-65)

52. The Soils

Lk. 4:9

Jesus did: taught by the sea.

Jesus said: the parable of the sower.

He begins a series of parables on the Kingdom, all of which can have many different interpretations. In this particular one Schweitzer feels the important element is the sower, who of course is Jesus (p. 534, The Quest for the Historical Jesus). Although I agree with his general interpretation of these parables, this particular one puts the emphasis on the Kingdom, and not on the sower. There is mystery and a miracle, but the Kingdom continues.

53. The reason for the parables

Lk. 4:10-12; Lk. 10:23, 24.

Jesus did: nothing

Jesus said: nothing.

I am ruling out both these sections from the historic words of Jesus for various reasons. Even Mr. Buckner makes Lk. 10:23, 24 unhistorical in section 102.

It is contrary to Jesus' main teachings, but it interrupts the main line of thought. That by no means alone in taking this stand for Loisy, Hennis, and Montefiore consider it an interpolation, or at least secondary. (See p.122,123, Vol.1, The Synoptic Gospels.) By way of contrast, look at section 55 on the "Use of Parables". "For there is nothing hid etc". This certainly does not suggest the select few who alone can hear the words of the kingdom. Schweitzer takes also other too much of this verse (4:25) when he snatches it from its context and plays with it the way he does on page 556, (The Quest for the Historical Jesus).

54. The explanation of the Parable of the Soils

Mt. 4: 17-20

Jesus did: explain a parable

Jesus said: "the sower soweth the word". "and bear fruit thirtyfold, sixtyfold, and a hundred fold".

Because men are different, the Gospel will be received differently. But no matter what happens the word will continue to grow and increase. Jesus has unlimited faith in the growth of the kingdom.

55. The Tares

Mt. 13:24-7

Jesus did: nothing

Jesus said: "the kingdom of heaven is like unto.."

This idea of the kingdom is not the spiritual inward growth ^{men} mentioned in other places. For here there is an end with the good separated from the bad. Whether or

not the "harvest" in the sense of the "harvest",
because the time of the "harvest" is the time
of the "harvest", the time of the "harvest", etc.

57. The seed growing of itself

Lk. 4:26-29

Jesus did: nothing

Jesus said: "So is the kingdom of God.."

"Because the harvest is come" suggests the end again.

But here the element of spiritual growth in the human heart might also be classed as one of the ideas of the kingdom, but the main emphasis is on the harvest. This is similar to the apocalyptic ideas of Jesus' days.

58. The mustard Seed

Lk. 4:30-32; Lk. 13: 20,21.

Jesus did: nothing

Jesus said: "The Kingdom of God... like a mustard seed".

Here the entire evidence is in favor of the internal spiritual growth of the kingdom.

59. The Leaven

Lk. 13:20,21.

Jesus did: nothing

Jesus said: "Whereunto shall I liken.. leaven."

No apocalypticism in this parable. Spiritual growth is the important thing.

60. Jesus' custom of speaking in parables

Lk. 4:38.

Jesus did: spoke in parables.

Jesus said: nothing

1. The explanation of the parable of the Tares

Mt. 13: 36-43

Jesus did: nothing.

Jesus said: "He that soweth the good seed is the Son of Man"

This parable makes the kingdom of God a definitely apocalyptic happening with the Son of Man, the kingdom, the devil, the harvest, the angels, the burning, the furnace of fire, weeping and wailing of teeth. The only loophole is through the "sons of the kingdom" and the "out of this kingdom". These two phrases imply that the kingdom is already in progress in the world now, but it is more than just in the hearts of men. Then after the separation, the ruler is not the messianic king, but the Father.

I shall not attempt to review the whole of the messianic tradition for that has been done many times. I did it once in a paper for New Testament last year, but for a complete survey turn to any of the standard commentaries, Schweitzer, Montefiore, Wendt (The teaching of Jesus, Vol. 1 and 2), Bacon, Headlam, etc., etc. By comparing the ideas of Jesus with the current messianic hopes, a clearer indication of what I mean by 'apocalyptic' will be forthcoming.

62. The hidden treasure

Mt. 13:44

Jesus did: nothing

Jesus said: "Like a hidden treasure.."

The kingdom is worth everything you have.

64. The Pearl of Great Price

Mt. 13: 45,46.

Jesus did: nothing

Jesus said: "like a pearl of great price.."

Similar to section 63.

65. The understanding and use of the parables

Mt. 13: 1-9

Jesus did: nothing

Jesus said: "like a net cast into the sea.."

Here again apocalypticism creeps into the kingdom. It is definitely the end that is important. The elements are there: all brought together for judgment, good and bad separated, the angels, the furnace of fire, the weeping and gnashing of teeth.

65. The understanding and use of the parables

Mt. 13:51-53.

Jesus did: nothing

Jesus said: "who bringeth forth out of his treasures things new and old".

Whatever this section means is difficult, but I believe it refers to the Law and the new Gospel. Both are in heaven, but the Gospel transcends the Law.

66. The Sea of Galilee

Mt. 4: 35-41.

Jesus did: crossed lake in boat, rebuked the wind, made the sea calm, astonished the disciples,,wondered at their lack of faith.

Jesus said: "Peace be still". "Have ye not yet faith?"

everyday matter of fact happening. No reason except the fear of the disciples. No particular moral significance.

67. The Gerasene demoniac

Primitive, but not historical.

68. Jairus' daughter

11:13-17.

Jesus did: felt the loss of power when woman with a issue of blood touched him; awoke the maiden; charged them to tell no man.

Jesus said: "Who touched my garments?" "Thy faith has made thee whole". "The child is not dead but sleepeth." "Arise".

Faith again causes the cure. No active participation on the part of Jesus, only the faith of the woman healed the issue of blood. Similarly, when Jesus spoke to Jairus, he said, "Fear not, only believe". Whether Jesus really healed the daughter or not, can't be said. Jesus at least told the others she was sleeping.

69. The rejection at Nazareth

11:18-24; 12:1-5.

Jesus did: cometh into his own country, entered the synagogue, read from Isaiah, offended the people, no mighty works.

Jesus said: "Today has this scripture been fulfilled in your ears" "A prophet is not without honor save in his own country."

Jesus read from the 61st chapter of Isaiah that "The spirit of the Lord is upon me...."; then he states that the scripture is fulfilled in him. A little later he calls himself a prophet. This is just another element

in the messianic hope which Jesus has been referring to throughout his ministry. The people of his home town certainly knew what he meant for they rejected him. They had so little faith he could perform there no mighty works. This incident also shows that faith is essential.

The Mission of the Twelve (70-76)

70. The sending forth of the Apostles

Lk. 6:6b,7,34; 3:16-19a.

Jesus did: send forth the twelve two by two, surnamed some of them.

Jesus said: nothing.

The phrase "he gave them authority over unclean spirits" is unhistorical.

71. Instructions for the Journey

Mt. 10:5-8; Lk. 6:8-11; Lk. 10:5,6,12.

Jesus did: gave advice or rather instructions. He said do this and do that, please do this or that.

Jesus said: "...go rather to the lost sheep of the house of Israel" "Take nothing for your journey" "Peace be to this house".

In this admixture of instructions there lies much of an apocalyptic nature. Schweitzer's interpretation of this section and all the others dealing with the mission of the twelve seems very plausible. I shall mention only a few details here, but for a fuller description see pp.356-370, Quest for the Historical Jesus. He puts the rejection at Nazareth alongside of this mission, stating that Jesus is expecting the Parousia. He traces the roots of Jesus'

thought back into the eschatology of Joel and the Syriac

Apoc. 1:1-2:10.

1:1-2:10. 1:1-2:10. 1:1-2:10.

1:1-2:10. 1:1-2:10. 1:1-2:10.

Now, Jesus sends out the twelve to preach the coming kingdom.

The Parousia is not far off. The humility and suffering are a necessary part of the "End". (p.364). This represents a part of the predestination in the life of Jesus (p.369).

"Jesus' purpose is to set in motion the eschatological development of history, to let loose the final woes, the confusion and the strife, from which shall issue the Parousia, and so to introduce the supra-mundane phase of the eschatological drama". (p.369).

When an examination is made of the text, Schweitzer's opinion seems correct. For Jesus says, "go only to the lost house of Israel, preaching the kingdom is here, taking nothing for your journey, never mind if you are not received in any city for it will not be tolerable in the day of judgment."

72. Persecution Predicted

Mt. 13:9, 11-13; Mt. 10:23; Lk. 10:3

Jesus did: nothing

Jesus said: "shall ye be beaten"; "and brother shall deliver up brother to death"; "flee into the next".

Continuing with the same thought as the paragraph above, here follows more apocalyptic predictions: For no apparent reason brother shall deliver brother to death, and children^{use} up against parents, and there shall be persecution.

Only endure to the end and you'll be saved. Christ seems to be completely carried away with the apocalyptic notion.

73. Courage and Faith

Lk. 6:40; 12:2, 8-9.

Jesus did: nothing.

Jesus said: "Fear not" and "confess me before men".

Throughout this whole section runs emphasis on the "End". In spite of all the suffering and sorrow, have no fear. Do not be afraid of them that kill the body, but rather he who has power to cast you into hell fire. Unless you confess me now, shortly I shall not confess you before the angels of God. Here again is the belief in apocalypticism so strong that it becomes predestination.

74. On taking up one's cross

Lk. 14:27, 33; Mt. 10:39, 40.

Jesus did: nothing

Jesus said: "I came to bring division" "Whosoever does not bear his cross..."

More apocalypticism, with a stern demand for no other allegiance but to the kingdom. Jesus came to bring division. These are his words. Hence they can apply only to the Parousia in which was to be strife and division, division also of your family and everything. Unless you do, you cannot be his disciple.

75. On rewards

Mt. 10:41; Lk. 9:41; Lk. 10:16.

Jesus did: nothing

Jesus said: "shall receive a righteous man's reward". "in no

and Luke use the-eye-for-an-eye-philosophy, while Mark suggests a softening in the stern attitude shown in the last few sections. "For whosoever shall give you a cup of water to drink because ye are Christ's,..." Loisy, Bacon, and Montefiore all make this a later addition. Montefiore and Loisy (see p. 226ff, Vol.1, Synoptic Gospels) and Bacon (see p. 124, Bacon: The Beginnings of Gospel Story) express my opinion rather than Mr. Buckner.

76. The departure of Jesus and the Disciples

Mt. 28:16-20; Lk. 24:44-48.

Jesus did: commanded disciples, then preached and taught.
Jesus said: nothing.

And so the disciples go out telling men to repent.

77. The death of John the Baptist

Historical and primitive, but not related to the problem.

78. The feeding of the five thousand

Primitive, but not historical

79. The walking on the sea

Mt. 14:22-26.

Jesus did:(this does not include his walking on the water) . calmed wind, is touched by many who were made whole.
Jesus said: nothing.

Adds nothing to the solution of problem.

... Eating with Unwashed Hands

Mt. 7:1-23; Mt. 15: 12-14a; Mk. 6:79.

Jesus did: quotes an Isaiah passage, offended the Pharisees, astonished at disciples lack of understanding.

Jesus said: "Full well do ye reject the commandments of God".
"but the things which proceed out of a man.." "Can the blind lead the blind?"

Here Jesus is concerned with the inner life of man. Only those things which proceed out of the man can possibly defile him. For his standard of conduct Jesus quotes both Isaiah and Moses. Man has goodness and wickedness inside him.

As in many cases before, Jesus mentions the Law and the prophets (Moses and Isaiah) only to transcend their code of morality. He adopts a principle for rules.

81. The Syrophenician Woman

Mt. 7:24-30; Mt. 15:22-25.

Jesus did : tried to hide unsuccessfully, drove demon out.

Jesus said: "I was not sent but to the lost sheep of the house of Israel". "For this sating of thy way".

Jesus breaks with what he believes to be his job. For he heeds a Gentile. In spite of his predestination he does what seems best at the moment. Only a short time before, when sending out the twelve, he told them explicitly to go only to Israel. The cure is cured by faith again.

82. The Feeding of the Four thousand

Primitive, but not historical.

82. The return to the Sea of Galilee

Mk. 7:31-37

Jesus did: healed one who was deaf and charged him to tell no man.

Jesus said: "Bethanned"

Another cure with the help of heaven this time (and looking up to heaven) preceded Jesus' desire to have no man know of it.

84. Demanding a sign from heaven

Mk. 8:11-13; Mt. 12:38-41

Jesus did: refuses a sign, and rebuked the multitude.

Jesus said: "Ye hypocrites...know not how to interpret this time?" "There shall be no sign be given". "Do ye not yet understand?"

Again the apocalyptic element enters into Jesus' teaching. He is anxious to have the kingdom come, but he feels that people should recognize it. Already signs have been given, but no one read them.

There are also traces of a kingdom of God within the human heart in this section. The reference to the leaven suggests that.

85. The Blind Man of Bethsaida

primitive, but unhistorical

86. Peter's Confession

Mk. 8:27-29.

Jesus did: nothing

Jesus said: "Who do men say that I am?"

Jesus asks for a confirmation of his mission. Although Jesus does not deny he's the Christ, neither does he admit it. Nor does he charge them not to tell anybody. I am inclined to agree with Schweitzer (pp.180-185, The Mystery of the Kingdom of God) in his opinion although I rule out the transfiguration and the confirmation of Jesus that he is the Messiah. Jesus has been vacillating between a belief in the early prophecies that Mary told him and his own skepticism. It is natural for anyone to wonder if he is the Messiah. But in Jesus there is definite and positive feeling in one place; then he tells people not to mention the things he's done. But now at Caesarea Philippi, he is the Messiah. He is the one to reveal the kingdom of God.

87. Jesus foretells his death

Primitive, but unhistorical. Except for a short passage, Mk. 9:34-37.

Jesus did: nothing

Jesus said: "For what should a man give in exchange for his life?"

Again Jesus puts little value on this life when the gospel is concerned. (The word gospel implies "of the kingdom of God"). The sentiment about losing one's life contradicts what he says in section 74 about hating one's life. (Compare: the verse quoted above and Mk.14:26 "If any man come unto me and hateth... yea, and his own life also.")

88. The Transfiguration

Primitive, but unhistorical

89. Jesus rebukes the disciples

Mk. 9:14-16.

Jesus did: rebuked disciples, healed boy, explained his method.
Jesus said: "O faithless generation". "Come out of him"
"This kind come out by nothing, save by prayer."

Faith is the ruling motive again. The father says: "I believe, help thou my unbelief". And Jesus cures his son.

90. Jesus again foretells his death

Primitive, but unhistorical

91. The temple tax

Primitive, but unhistorical

92.

Discourse on Humility

92. Who is greatest ?

Mk. 9:33-37

Jesus did: say through the minds of disciples.
Jesus said: "If any man would be first, he shall be last of all".

Here Jesus reaches a high ethical and moral height with the stress on humility, childlikeness, etc. But it is also to be noticed that the disciples might be referring to the coming kingdom. (See Montefiore: The Synoptic Gospels, Vol.1, p.324.) And in the parallel passage, Jesus mentions the kingdom of God specifically.

93. The man casting out demons

Mk. 9:39-41.

Jesus did: nothing

Jesus said: "It is better..."

The reward is offered for him who will do something in Christ's name. The reward is heaven, suggestive of apocalypticism with its judgment and just reward.

94. On offenses

Lk 9:42-50.

Jesus did: nothing.

Jesus said: "It were better... a huge millstone...and cast into the sea." "If thy eye cause thee to stumble, cast it away..."

Decidely apocalyptic with the hell, the unquench-
able fire, the worm^{which} dieth not, the punishment which is even worse than having a millstone around your neck to be cast into the sea. Underlying the 42nd verse is the philosophy of the sacredness of personality, but even that is limited in its scope. For these little ones must "believe on me!" This section, primarily, is a case of doing good to avoid the future punishment.

95 The ninety and nine

Lk. 15:4-7

Jesus did: nothing

Jesus said: "Rejoice with me, for I have found my sheep which was lost".

Here, too, the kingdom predeicates with the idea of repentance and the joy in heaven.

Lt. 17:10-17

Jesus did: nothing

Jesus said: "let him be unto thee as the Gentile and the publican".

This last statement implies a dropping of a high moral standard set up in the beatitudes. First of all, the Jews were told to avoid and shun the Gentiles and the publicans (Contrast this with the choice of one of Jesus' disciples and the Syrophenician episode). And secondly, the absolute standard of love your enemies does not hold in this case. (Contrast this standard with the one in section 98 where Jesus says "until seventy times seven".)

97. Binding and loosing

Primitive, but unhistorical

98. On forgiveness

Lt. 18:21-35; Mk. 11:25

Jesus did: nothing

Jesus said: "I say not unto thee, until seven times.." "So shall my heavenly father do unto you..."

Again the kingdom of heaven is likened unto a certain king. The eye-for-an-eye-philosophy again predominates. For unless you forgive your brother, the heavenly Father will not forgive you. One of the main interpretation of Jesus' teachings might be "Love and Command" Ye are my friends if ye do the things I command you. I command you to love. If you do, I will love y u. If y u do not, you must take the consequences. This phrase

nothing will be discussed later.

This parable about the kingdom shows the love of the Father, but also the final reckoning when the sinner shall be delivered up to the tormentors.

Part 4

The Terean Ministry

99. The departure from Galilee

Lk. 10:1; Lk. 9: 51-56.

Jesus did: set his face toward Jerusalem; refused to call fire down from heaven on the village that would not receive

Jesus said: nothing.

Jesus is not the vengeful person he sounded like in some of the apocalyptic passages.

100. Answers to three disciples

Lk. 9:57-62.

Jesus did: nothing except continue on the way.

Jesus said: "Leave the dead... but go thou and publish abroad the Kingdom of God." "No man having put his hand to the plow..."

The kingdom is the most important thing in the universe, even more than a home, the dead, etc. And once starting out, never turn back.

101. Mission of the Seventy.

Lk.16:1-16; Lk.6:8,9,11;

Jesus did: sent out the Seventy.

Jesus said: "Harvest is plenteous.." "As lambs in the midst of wolves.." "Woe unto thee..." "Thou shalt be brought down to Hades".

They were sent forth to preach the Kingdom of God, taking nothing with them. They were going as sheep into a world that would not probably listen. Yet the harvest is ready. These suggest an interim ethic, an end soon to come (Buckner writes "the kingdom of God is come nigh"), with woes for Chorazin and Bethsaida in the day of judgment. And "Capernaum shall be brought down to Hades".

This section sounds strangely like the sending forth of the Twelve, but it is not the same. Even if it is somewhat like it, Loisy (p.928) says Luke is following Mark somewhat, but depends on another source (Q). This makes the apocalyptic evidence doubly strong.

102. The return of the Seventy

Primitive, but not historical.

103. The good Samaritan

Lk.17:29-31; Lk. 10: 25-26, 28-37.

Jesus did: Jesus answers lawyer.

Jesus said: "Thou shalt love the Lord.." "A certain man...?"

Love is the central theme. Accepting the "One God" idea from the Old Testament, Jesus tells how to love God. For the second commandment he again turns to the

10. 1. for his authority. Jesus again seems to be fulfilling the old Law with a new meaning. Love even the way the despised Samaritan did.

Jesus commands "Go, and do thou likewise" for them to love. Love and a command go hand in hand.

104. Visit to Martha and Mary

Lk. 10:38-42.

Jesus did: called at Martha's house.

Jesus said: "but one thing is needful".

Jesus here seems to go against some of his earlier teachings by belittling the service Martha did. Service is not the most important thing. The word of the kingdom is much more important.

105. Concerning Prayer

Lk. 11:1-13

Jesus did:

Jesus said:

See sections 38 and 41 for a discussion of these

106.

The Discourse against the Pharisees (106-110).

106. On casting out demons

Lk. 7:22-27, 30; Lk. 11:24-27.

See section 50 for comment.

Lk. 11:27 (the only additional verse) shows Jesus putting a word of praise for himself to the glory of God.

107. The sign of Jonah

Primitive, but unhistorical.

108. The inner light

Lk. 11:35-36.

Jesus did: nothing

Jesus said: "If therefore thy whole body..."

This is a general exhortation to have an integrated life, but ^{to} have it integrated around godness.

109. The rebuke of the Pharisees

Lk. 11:57-62, 44; Mt. 12:70, 39.

Jesus did: ate with a Pharisee without the ceremonial washing, then rebuked his host.

Jesus said: "Ye foolish ones.." "But woe unto you.."

These statements of Jesus can have but one reference in the future. The woes will come at the judgment. So while Jesus is hoping for more emphasis on the spirit and less on the letter, he is also preaching about the kingdom. Justice must have its way.

110. The rebuke of the Scribes

Lk. 11:45-54.

Jesus did: incur the wrath of the scribes.

Jesus said: "Woe unto you.." "It shall be required of this generation".

Jesus accuses the lawyers against the inequality of burden and threatens them with the judgment. He also threatens them with it immediately, that is, within this generation. The kingdom is coming soon.

111. Trustfulness and Watchfulness 111-117

111. Concerning fearing and trusting God

Lk.12:2-8; Lk.8:15,38; 3:26,29;15:11 (See sec.84,87,50)

Jesus did (only the Lk. passage): nothing

Jesus said: nothing. (See 73).

112 The Rich Fool

Lk.12:13-15

Jesus did: nothing

Jesus said: "This night thy soul required of thee."

Avoid earthly things, think and act for the kingdom.

113. Concerning God's care

Lk.12:22-34 (See sec.39).

In this section the kingdom predominates as a ruling factor in conduct. An interim ethic is suggested.

114. Concerning Watchfulness

Omitted.

115. The faithful steward.

Lk.12:41-46.

Jesus did: nothing.

Jesus said: "the lord of that servant shall come in a day.."

This parable speaks of the unexpected, but soon, coming of the master who, supposedly, is the Son of Man. This judge shall scourge the unfaithful the day of judgment. Definitely apocalyptic.

116. Concerning fire and division

Primitive, but unhistorical

117. Interpretation the times

Lk. 12:54-59 (See sec. 37,84)

Apocalyptic in nature with its "eye" philosophy,
its judgment.

118. The Galileans slain by Pilate

Lk. 17:1-9.

Jesus said: nothing

Jesus said: "except ye repent".

All will perish unless ye repent. Like the
Galileans, the eighteen in Siloam, like the fig tree, is
the day of judgment. The kingdom is coming, repent.

119. The woman healed on the sabbath.

Jesus said: taught in synagogue on sabbath, healed woman,
put ruler of synagogue to shame, caused multitude to re-
joice.

Jesus said: "Woman, thou art loosed from this infirmity".

Here again Jesus transcends the ancient rules
of the Sabbath. He gives no reason for the healing except
his nature of kindness.

120. Parables of the Kingdom.

Lk. 4:30-37. (See sec. 53)

The kingdom is like a mustard seed.

121. The Question whether few are saved

Lk. 13:22-30. (See sec. 43,45)

Buckner makes 28,29 historical in this section,

Although the kingdom will become large like the mustard seed, yet it ^{is} difficult to enter. The master will rise up and shut the door - and you will weep and gnash your teeth. And they shall come from all over the earth and sit in the kingdom. His idea of the kingdom was enlarged to include more than the lost sheep of the house of Israel. This is in line with the apocalyptic ideas of the final wars, then reconciliation of all peoples into the kingdom.

122. Reply to the warning against Herod

Primitive, but not historical.

123. Discourse at the table of a chief Pharisee

11:1:1-11:1:1. (11:1:1-11:1:1)

Jesus did: ate at a Pharisee's home, healed on the sabbath, spoke the marriage feast parable, spoke the supper parable. Jesus said: "Is it lawful to heal on the sabbath?" "For everyone that exalteth himself 12..." "For I say unto you, that none of these men that were bidden shall taste of my supper."

Jesus broke the sabbath rules again. In Lk 10:10 'do this for the glory you will receive' seems questionable ethics. Do things for the poor so you will have recompense in the resurrection. Again the emphasis is on the reward received in the judgment. Jesus

in an early stage.

124. Discourse on counting the cost

Lk.14:24-35 (See sec.74).

Jesus did:nothing

Jesus said: "...and hateth not his father and mother.."

"...renounce all that he hath.."

Apocalypticism again is the keynote. Absolute allegiance to the kingdom, nothing can interfere. The cost of the kingdom is great, but the cost of losing it is greater. Jesus demands absolute obedience.

Parables of Grace

125. The lost sheep

Lk. 5:1-7.

Jesus did: received and ate with sinners.

Jesus said: "there shall be more joy in heaven over one sinner that repenteth.."

This parable may be called apocalyptic because of the emphasis on repentance and the reference to heaven.

126. The lost coin

Lk.15:8-10

Jesus did:nothing

Jesus said: the parable

Again the evidence shows repentance and the angels of God which suggest an eschatological teaching, but as definitely as others.

127. The lost son

127. The Lost Son

Lk. 15:11-32.

Jesus did: nothing

Jesus said: "for this thy brother was dead, and is alive again".

Continues the theme of the last two parables centering on the Father's love for his children. His son repented - and so he is happy.

Parables of Warning

128. The Unjust Steward

Lk. 16:1-13

Jesus did: nothing

Jesus said: "No man can serve tw masters".

This parable adds nothing except to put a premium on cleverness. There is much debate as to its meaning, but I feel it tries to convey the idea that money can be used for the use of God and his kingdom even though obtained unrighteously. If it does not mean this, then Jesus slipped again in his high moral stand.

129. Concerning the Law and the "kingdom"

Lk. 16:14-17.

Jesus did? nothing

Jesus said: "The law and the prophets were until John.."
"than for one tittle of the law to fall". "...commit^t adultery".

Here is Jesus' own statement of a division between the Law and the gosp~~el~~. It began with John and is

'still' continuing. Notice that the gospel is, not the Kingdom itself. But Jesus also states that the Law will never fall, not even one title of it. Why the supposedly contradictory viewpoints? Evidently, as I have shown, Jesus felt he was the flowering of the Law, not opposing it.

Jesus sets up an ideal standard of marriage in this Lukan narrative above this "except" clause in Matthew.

130. The Rich Man and Lazarus

Primitive, but unhistorical.

131. Concerning Forgiveness and Faith

Mt.9:42; Lk.17:1,3-5,7-10.

Jesus did: nothing

Jesus said: "It is impossible but that occasions of stumbling should come..." "thou shalt forgive him".

Evil is a reality in the world. Jesus says it is going to come, but woe to the one who causes it.

As in the case of the kingdom, repentance is the important thing; so in the case of an offending brother, repentance warrants forgiveness. High morality.

Against the 'love and command' interpretation seems to hold best of all. There is a stern necessity behind the teachings of Jesus. Obedience is essential. Then God will also love the obedient.

132. The Ten Lepers

Primitive, but unhistorical

133. The coming of the Kingdom

Primitive, but unhistorical except for the two verses already mentioned in section 87. Lk. 8:35.

If you lose your life for the sake of the gospel, you'll save it.

134. The Pharisee and the Publican

Lk. 18:9-14

Jesus did: nothing

Jesus said: "Two men went up to pray..." "But he that humbleth himself shall be exalted".

Another peak of high morality that Jesus reached. Humility is the keynote. "God, be thou merciful to me a sinner".

135. Concerning Divorce

Lk. 16:17-18.

Jesus did: nothing

Jesus said: "let no man put asunder".

Jesus justifies the compromise Moses made in allowing a writ of divorce by the hardness of their hearts, but Jesus sets up an absolute standard.

136. Blessing Little Children

Lk. 10:13-16

Jesus did: becomes indignant that disciples should drive little children away, blessed them.

Jesus said: "for to such belongeth the kingdom of heaven".

Jesus shows his respect for personality in this act of his. But even in talking of the children

the voice of the kingdom. Childlikeness becomes
the criterion to enter the kingdom.

137. The Rich Young Man

Matthew 19:16-22

Jesus did: nothing

Jesus said: "None is good, save one, even God." "One thing
thou lackest." Then for a rich man to enter the kingdom
of heaven." "for the gospel's sake, but he shall receive."

In this episode in the life of Jesus, He is
pulled between two motives, those of love and truth. First
he loves the man; then tells him to go sell all that he has.
Jesus' standard (truth) overcomes his love. Over and above
the so-called commandments of the Old Testament, Jesus says
"One thing thou lackest". He again transcends the old
law.

Again the kingdom is the criterion for passing
judgment on people. Entering heaven is difficult for a
rich man. This suggests the Julian influence in that
he had a bias against riches in general, as did Jesus.
Then he goes on to say that a rich man can enter with the
help of God. Once more (verses 29,30) Jesus calls for
absolute allegiance. Leave everything for the gospels
sake, and you will get your reward not only now, but in
the world to come. This is definitely eschatological.

Jesus did: told this parable because they believed the kingdom near. (Evidently they were slowly beginning to understand his message.)

Jesus said; "A certain nobleman went into a far country..."

Following the interpretation put on this parable by Montefiore (p.1030ff., Vol. 2, "Synoptic Gospels") it is definitely apocalyptic in nature. Jesus came to this earth, went back, asked of each his talents, then let those who were truly Christian rule with him in glory. Then comes the slaughter of his enemies even before his very eyes.

Part 5

Passion Week

144. The Triumphal Entry

Primitive, but unhistorical

145. The Cursing of the Fig Tree

Primitive, but unhistorical

146. The cleansing of the Temple

Mk. 11:15-19

Jesus did: entered temple, cast out money changers, aroused chief priests and scribes, astonished the multitude.

Jesus said: "Is it not written, 'My house...'"

Jesus appeals to Old Testament for his

Uses action of some kind. Here for the

Jesus is inaction. He has talked much about
is that and the other woe, but now he does something.
His motive is righteous indignation which can be traced to
his love for God.

147. The Lesson of the Withered Fig Tree

Primitive, but unhistorical

148. Jesus' authority challenged

11:11:27-33

Jesus did: walked in temple, refused to tell where his
authority came from.

Jesus said: "Neither tell I you by what authority I do these
things."

Parables of Warning (149-151)

149. The two Sons

Primitive, but unhistorical

150. The Vineyard and the Husbandmen

Primitive, but unhistorical

151. The Marriage Feast

11:22:1-13.

Jesus did: nothing

Jesus said: "the kingdom of heaven is likened unto a certain
man...."

Jesus is speaking of the kingdom into which
the regular invited guests will not be admitted, but the
outcasts, the lowly will be the welcome visitors. Again,
eschatology.

Questions by the Jewish Rulers (148-154)

151. Tribute to Caesar

Lk. 12:13-17

Jesus did: outwits the Pharisees.

Jesus said: "Why make ye trial of me?" "Render unto Caesar the things that Caesar's..."

153. The Question about the Resurrection

Lk. 12:18-21; Mk. 12:18-21.

Jesus did: nothing

Jesus said: "Is not this the cause that ye err...?"

Jesus bases his answer on the scriptures.

He does not break with the Old Testament, but accepts the dead rising, which is definitely eschatological.

154. The question about the Great Commandment

Lk. 12:28-34.

Jesus did: nothing

Jesus said: "Thou shalt love the Lord..." "and thy neighbor as thyself..." "Thou art not far from the kingdom of God".

Jesus starts out from the Old Testament (showing he does not disagree with it), then progresses beyond it into the Golden-Rule Great Commandment and the second one also. Now because these are the very essence of the kingdom, and because the scribe answered discreetly, when Jesus says "Thou art not far...", he is speaking of an event not a state of grace. The man already knew about loving God and man, hence Jesus' statement means the kingdom will be coming soon. The 'love and command'

Interpretation applies to this section also.

155. Jesus' Question about the Son of David

Primitive, but not historical

Denunciation of the Scribes and Pharisees (156-158)

156. Ostentation

Lk. 12:38-40; 9:35b. (See sec. 92).

Jesus did:

Jesus said:

157. Various Sins

Lk. 11:42,39-41,44,47,48;49-51; Lk.2:7b. (See sec.110,17,19).

Jesus did:

Jesus said:

158. The Lament over Jerusalem

Omitted. (In sec. 122 primitive, but unhistorical)

159. The Widow's Mite

Lk. 12:41-44

Jesus did: watched multitude in the treasury.

Jesus said: "this poor widow cast in more than all they.."

160.

Discourse on the Last Things (160-163)

160. The Prediction of the Destruction of the Temple

Primitive, but unhistorical

161. The Great Tribulation

Primitive, but unhistorical

162. The Abomination of Desolation

Primitive, but unhistorical.

163. Concerning the Coming of the Son of Man

Primitive, but unhistorical

164. The Hour that No man knoweth

164. The Parable of the Fig Tree
 Mt. 24:32-34. 12:59, 40. See sec. 115 for discussion.

the hour which is presumably the "End". The kingdom is coming soon.

165. Concerning Faithfulness

Lk. 21:34-36; 12:42-46. (See sec. 115)

Again Jesus tells them to watch for the Son of Man is coming. Warns them to escape "all these things which will come to pass", which are the wars, desolations, and destruction accompanying the Persia.

166. The Parables of the Ten Virgins

Primitive, but unhistorical

167. Parable of the Talents

Mt. 25:15-30. (See sec. 143, 141).

Jesus said:

Jesus said:

There is not enough difference to this account to warrant repeating what was said in sec. 141. The idea is the same as in the Lukan account, only the money is substituted for the cities as a reward.

168. Concerning the Judgment of the Son of Man

Primitive, but unhistorical

169. Jesus Lodges on the Mount of Olives

Mt. 24:19 (See sec. 146)

170. The Anointing of the Chief Priests

Mt. 26:1, 7.

Jesus did: nothing

Jesus said: nothing

171. The Anointing of Jesus

Mt. 26:3-9. (This passage is questionable)

Jesus did: attest home of a leper, permitted the anointing, praised the woman.

Jesus said: "but ye have not always". "She has anointed my body.."

If this passage is authentic, it too suggests the "end". Whether Jesus had the anointing for his burial or for the messianic kingship is difficult to tell, but that does not alter the expected event. Jesus was to leave them for a while. The kingdom's coming. "Who ever the gospel will be preached" sounds as if some time was to elapse before the kingdom. It did, and hence this phrase is a later addition.

172. The Plot of Judas and the Rulers

Mt. 26:10

Jesus did: nothing

Jesus said: nothing

173. The Last Supper

Mt. 26:17-21. (This passage is questionable)

Although this section is questionable and not too much dependence can be placed upon it, it casts a shadow before it. Jesus specifically^{al} refers to the drinking of the fruit of the vine in the kingdom. There

suggestions of the kingdom (the door, the sorrow, the raising up of Jesus, the smiting of the shepherd and the sheep), but they must be dismissed like all the apocalyptic sections that were primitive, but not historical.

174. The Agony in Gethsemane

Lk. 14:32-42. (Only the setting is historical)

This section too must be passed over without any discussion.

175. The betrayal and arrest

Lk. 22:1-6

3. 22:11: "But"

Jesus said: "but this is done that the scriptures might be fulfilled".

This statement of Jesus reveals the fact that he believed himself still being driven to fulfill the prophesy. He is the Messiah who has been expected. In this way he again shows he is not breaking with the past.

176. The Trial before the Jewish Authorities

Lk. 14:53-72. (The skeleton of this passage is historical).

We do not know whether Jesus answered "I am" to the High Priest's question "Art thou the Christ, the Son of the Blessed?", but he acted that way even if he did not say it. The next few words certainly are eschatological in their intent: "and ye shall see the Son of Man sitting at the right hand of Power, and coming with clouds of heaven".

177. The Trial before Pilate

Lk. 15:1-5 are the only authentic verses. Mt. 15:6-20; Lk. 23:4-16 are questionable.

Jesus did: nothing

Jesus said: "Who sayest".

Jesus seems totally indifferent to what is going on around him, he knows his duty and is following it to the very letter.

178. The Crucifixion

Lk. 15:21-41. Only the outline is historic l.

Jesus goes to his death, vindicating the words of the centurion, "Truly this man was the Son of God." Whether or not the last quotation from Psalms was an expression of discouragement or triumph is difficult to say. But I believe that Jesus' faith in his Father remained firm to the end. That quotation is really just the beginning (Psalm 22:1) of a psalm which closes with the praises of Jehovah. And Jesus knew that.

179. The Burial of Jesus

Lk. 15:42-47 (Only the outline is historical)

This does deal with what he did or said so it offers no help to the problem.

180. The Watch at the Sepulchre

Primitive, but not historic l

1871

1872

Chapter 2

Various "Keys" Attempted

You have just read a section by section analysis of the historical and primitive parts of the Synoptic Gospels. Several themes stand out much more prominently than others, but the "Kingdom of God" predominates all the sections most of all. In this chapter I shall attempt to prove this contention by using several of the "keys" which will unlock some of the sayings and acts of Jesus, but not all of them. In the Introduction I asked the question: "Is there any ruling motive or key to Jesus?". This chapter paves the way for the answer in the next one.

An Earlier Study

When I first attempted to find an answer I started out in the Gospel of Mark with the divisions made by Burton and Willoughby in their "A Short Introduction to the Gospels" pp.43-46. This scheme when finished did not solve the problem. So instead of using the six by four cards again, I put my next study on large sheets of paper. This time I used all the gospels, putting my results in table form.

And so now before me on my desk is that paper covered with columns of figures. Each column represents some idea in the gospels and each number represents some reference to that idea. The columns are

... with words and phrases like these: divinity, Son
...
casting out demons, the worthwhileness of personality,
prayer, high idealism, a sword, to preach, for the glory
of God, faith, truth, love, contrasts, interim ethic,
humility, predestination, modesty, etc. As I read through
the gospels and came to one of these ideas, I would jot down
the number of the section in which it was found. In this
way I attempted to check my impressions of the "keys" in
Jesus' life.

The numerical facts bore out my impression,
namely that the Kingdom of God surpassed all of them in
number of times repeated. Let me continue the examination.

The "Did" Passages in the Synoptics

Jesus said and did many things in ^{his} lifetime.
Which are the more important? Shall I depend on what he
did for an answer to the problem? Or shall I depend on
what he said? What he said is more important than
what he did. This fact is borne out by a chart I made.

The third time I went through the Harmony
I made a list in parallel columns of the things that he
said and did, balancing them section by section. He
said much more than he did. The things ^{said} are more
significant than the things he did.

Here follow a list of the things he did in the
... considered primitive and historical:

went to the temple at twelve
grew, waxed strong

refutes the Pharisees
rebuked the unclean spirits
appointed the twelve
cured diseases, plagues, and blindness
permitted his feet to be washed
taught
awoke Jairus' daughter
entered the synagogue
sent forth the twelve
gave instructions
commanded the disciples
calmed the wind
quotes from the O.T., offended the Pharisees
drove out a demon
healed one who was deaf
refused a sign, rebuked the multitude
rebuked the disciple, healed the boy, explained his method
saw through the minds of his disciples
refused to call down fire on the city
set his face toward Jerusalem
sent out the seventy
answers a lawyer
called at Martha's home
ate with Pharisees without ceremonial washing
incurred wrath of the Scribes
taught in the synagogue, healed on Sabbath,
received and ate with sinners
blessed little children
spoke, ate, converted Zacchaeus
told a parable
astonished the multitude
aroused the chief priests and scribes
cast out money changers
did not prohibit crucifixion
refused to reveal source of his authority
walked in temple
outwits Pharisees
watched multitude in treasury
permitted his anointing
ate at leper's house.

All these various attempts to catalogue

The "predestination" interpretation that Schweitzer uses throughout his book takes care of most of the paranoid trends in Jesus.

Respect for Personality

Similar to the family of God idea, this characteristic of his teachings applies to those within the kingdom, not those without. Jesus respects all personalities (his mission grows from "the lost sheep of Israel" to the world), before the Parousia. He tries to save them all, but his belief in the infinite worthwhileness of personality (see sections 31, 57, 94, 103, 119, 136,) ends with the judgment.

Sundry Interpretations

I have already mentioned in Chapter 2, The Analysis of the Gospels, the question of predestination, love and command, the system of rewards, the paternal theism of the sermon on the mount and the Lord's prayer. All of these keys, plus the ones just mentioned in detail, are not broad enough in their scope for the truest interpretations of Jesus. Only one will do it, the kingdom of Heaven.

The Main Contention

I contend that the morality of Jesus as revealed in the Synoptics can best be understood from the viewpoint of the kingdom of God. I also believe, as the next chapter will show, that the kingdom was coming soon with most of the apocalyptic accoutrements. The eschatological elements were present in Jesus' thought and influenced what he said and did, in fact, they were the one predominating factor.

The logical conclusion to the above paragraph would be: then Jesus has no help for the world today in its search for moral stability. I do not agree to that inference as my more elaborate reasons will show in both Chapters 5 and 6. But briefly, I maintain that Jesus' whole life had its roots in eschatology. His acts and teachings start from the premise of a kingdom of God which was coming soon. But, I also maintain that his morality has sloughed off the unimportant eschatological elements and still stands today as the best guide for our morality. Just as music began in the beatings of the tom-tom and transcended it, so with the morality of Jesus.

Chapter 4

The Kingdom of God

In this chapter I shall attempt to show what Jesus meant by the kingdom of God. Four steps will be necessary to accomplish this. They are: first, the general acceptance of the term kingdom; and a few definitions; secondly, the refutations of a few attempts to disprove the apocalyptic element in the teachings of Jesus, plus the positive assertions in these same statements which are supposed to prove the opposite; thirdly, the few apparent exceptions to the kingdom interpretation explained; and lastly, the more definite internal proof from the gospels record itself.

General Acceptance of the Kingdom

No matter how much scholars differ on the question of eschatology, they all agree that the "Kingdom of God" is used many, many times by Jesus in his teachings. If we accept Terry's statement about the use of 'heaven' and 'God' (col. 1, p. 518, Hastings's Dictionary of the Bible), it matters not which one is used. They are interchangeable. The kingdom of God is found thirteen times in Mark, thirty four in Luke, and forty eight in Matthew, with a total of ninety-five (Gilbert on p. 932, Dict. of Christ and the Gospels.) Thus there can be no question about its large use.

Gilbert (p.184, The Revelation of Jesus) tells that the Son of God, the Messiah, the Son of David, the King of Israel, the Coming One, and the Holy One of God all mean the same thing, but that Son of Man is Jesus' own peculiar phrase (p.185.). It is a more official term than Son of God which is messianic, but also ethical. (p.188). He also disagrees with Terry in the use of heaven, stating that Jesus probably used the kingdom of heaven (see p.935, Dict of Christ and the Gospels). I agree with Gilbert in this regard.

The Refutations

While quoting from Gilbert, let him keep on speaking about the eschatology in Jesus' teaching. He sums up the ideas of Jesus into the "Rule of God", which means to do "righteousness" as shown in the Sermon on the Mount. In principle, I agree; but when he makes several exceptions, such as, the parables of the Tares, the Drag Net, the Laborers in the Vineyard, one of the Beatitudes, then all of the hell and Gehenna passages (which he admits is a place after death), and rules them out of the consideration for no good reason, then he makes a big mistake. And in addition, he not only makes the above exceptions, (see p.933 in the Dict. of Christ and the Gospels), but he completely omits any reference at all to the Parousia, the resurrection, and the judgment. These elements can hardly be interpreted by an inner, spiritual world.

A supporter for the cause of eschatology is Eakin in his "Getting Acquainted with the New Testament". He felt that the disciples misunderstood Jesus (p.64), but Jesus went ahead nevertheless. He felt that he would return as described in Mark 13. "Jesus shared certain apocalyptic expectations about the manner of its coming".(p.260). Eakin also believed that Jesus prophesied about his own resurrection and death (p.273). Because of these prophesies and of his dependence on Mark 13, his work must be discounted as a final basis for our opinion.

Jones in the "New Testament in the Twentieth Century" lines up the arguments on both sides of the question, then tries to refute the eschatological support. He begins by setting up the pure eschatological conclusions: Jesus is completely governed by this idea; he is predestined to end this order of the world and to establish the kingdom; he never rose above this opinion (I disagree with this); hence, his ethics are an "Interim ethic" - to borrow a word of Schweitzer. (p.102).

In the next twenty pages he outlines three sets of arguments, about the pro-eschatology, about the anti-eschatology, and about the anti-interim ethic idea. His first one I shall omit because it is like most of the other arguments(Messiahship, power and glory, John, impending persecutions, nearness of judgment, prediction before Caiaphas).

... six of them(the two ages, present and coming; the present is evil and it is Jesus' job to cast the prince of evil into hell; the future is the kingdom, it will come suddenly; the judgment with Jesus as judge; the resurrection; Jesus is the Messiah; the kingdom is only for the Jews). Of these the last is the one Jesus repudiated. (pp.70-74). There is not time to quote the descriptions of the kingdom on pages 82 and 83, but I shall just mention one more statement of Matthew's: "After thus examining the Sayings of Jesus concerning his relation to the kingdom, it is impossible to reach any other conclusion than that he was convinced that he was the Christ and that he was to inaugurate the kingdom he foretold, and the influence of which he was already bringing to bear upon men"(p.107).

A Few Exceptions Explained

It is far easier to deal with the exceptions than to try to build up a complete case for eschatology as I shall attempt in the next section of this chapter. But already the majority of the unruly examples have been mentioned and answered in the preceding section under "Refutations". The unity of the gospels will be apparent if some of the sorethumbs are healed.

Starting again at section 1 in the analysis (Chapter 2) there are only two statements about the kingdom that really offer difficulty. They are the parables of the mustard seed and the leaven. For if the kingdom is to come cataclysmically, then how can it come

The Inner Life

Sincerity of motive and singleness of purpose in life were what Jesus said of the inner life. "Let your eye be single". In other words, see only the kingdom. Consecrate your whole being to its attainment. Never mind the world, but lay up for yourselves treasure in heaven. Emphasize the spiritual.

Although the outer manifestations of the inner world are important, put your main attention on prayer. Section 41 illustrates that point. Ask, seek, and knock. You will receive what you want. (Mt. 11:9-11, 12). In the prayer he left to posterity, he said to pray, "Thy kingdom come". (Mt. 11:2) Closely allied to his advice about prayer was the giving of alms. Do it in secret. (Mt. 6:4), and thy Father who seeth in secret will recompense thee.

Running all through Jesus' preaching was the inner life, but it is also found in the things he did. Jesus prayed much. (I have before me an analysis of the times Jesus prayed, how long he prayed, where he prayed, what he prayed, etc. In this analysis I made, I found over thirty references which shows how predominant prayer was in the life of Jesus). Jesus' praying naturally leads into a discussion on the Father, but that will be done later. (See section labelled "Man to God").

Still another phase of Jesus' life which

Jesus stressed service. Preach, heal, and teach. Do things for other people. "And as ye would that men should do to you, do ye also to them likewise" (Mt.6:51). "The sabbath was made for man"(Mt.2:28) "Love your enemies" (Mt. 6:27). "And if thy brother sin against thee..."(Mt.18: 15-17). There are many other sayings of Jesus which illustrate the same point, but the keynote of his service sayings lies in his discourse on humility.

On the way to Capernaum the disciples start disputing among themselves as to who shall be the greatest. Jesus reading their minds,tells them "If any man would be first, he shall be last of all, and servant of all!" And continuing with the same point, illustrating his statement with a little child,"Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein". (Sec. 22).

Thus his "man to man ethic" depends also on the kingdom. Re-ent for the kingdom is at hand. Unless you mend your ways and become humble, and serve your fellowman, you will in no wise enter into the kingdom.

Man to God

In answer to the question,"What shall I do to inherit eternal life?", Jesus quotes the Old Testament and then tells him: "The first is, Hear, O Israel;

"The Lord our God, the Lord is one: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength"(Mt.12:29,30). Consecrate yourself to God and to doing his will; then and only then will you be admitted into the kingdom. Jesus' whole life was dominated by his allegiance to the Fatherhood of God. "...that I may preach there also; for to this end came I forth" (Lk.1:38). "For yours is the kingdom of God"(Lk.6:20). "Be merciful, even as your Father is merciful"(Lk.6:36). "Our Father who art..."(Mt.11:2). "I thank thee, O Father,... that thou didst hide..."(Lk.10:21). "that your Father also who is in heaven may forgive you your trespasses"(Lk.11:25). All of Luke 12:22-34 shows the Father's care for his children.

Someone said that all of Jesus' teaching was about "The Rule of God". That is true, but it is only another way of speaking about the kingdom.

Although God is love, he is love only up to the beginning of the kingdom. After that, to those who have done his will (repented), he is still love; but to those who have not done his will, he will mete out punishment by casting them into the fires of hell. So the only sensible thing to do is repent.

Those who repent are thus destined for the kingdom. Schweitzer feels that repentance is part of the predestination preached by Jesus. Only by virtue of being weak, poor in spirit, etc., - and not because they

at that way - are they predestined for the Kingdom (p.355, "The Historical Quest"). And he likewise removes the thought that the reward is really a reward after all because it is relieved against a background of predestination. I can not accept his first interpretation of predestination, but there is some predestination in his teaching.

The predestination in his teaching deals with his idea of God. God has a way of life for man to follow. It is man's duty to follow the will of God. But he must first choose to follow that will; he must repent. Thus, the idea of free will creeps into the Gospels. But once having made the decision, then man must submit himself without any reserve to the will of God. It will be much better for him if he does this, for he will be one of the elect at the day of judgment. Again, there is the idea of love and command.

Summary

When moderns look at the morality of Jesus, they either attempt to eliminate the eschatology or to sublimate it into his ethics. But neither is correct. Instead of trying to interpret the eschatology by the ethics, reverse the process and interpret the ethics by the eschatology. That is what I have been doing in certain specific areas of his ethics. Now to examine them as a whole.

In the gospel of the Kingdom of God, there is only one absolute: "Repent". (I am using this word in

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for

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